UNITARIAN WORD & WORK

FEBRUARY 1914

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department

AMERICAN UNITARIAN ASSOCIATION

25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR **7 CENTS PER COPY**

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 17 FEBRUARY, 1914 No. 5

EDITORIAL

ONE of our Kentucky Associate Members writes us an appreciative letter indicating many ways in which he has been benefited by his connection with the Unitarian body. Among his acquaintances there are very few who know anything about reasonable views of religion, and many who know of religion only as it is depicted in the terms of death and despair. In this letter is enclosed a leaflet published in Cincinnati and scattered broadcast among the mountains of Eastern Kentucky. Those who have an idea that a liberal theology has now so far supplanted the antiquated doctrine of "fire and brimstone" that the mission of Unitarian and Universalist churches is a thing of the past may read this leaflet to some purpose. It runs as follows:

"ETERNAL DEATH,
HELL, and
RETRIBUTION.

"The clock of time in yonder tower strikes the dreadful knell, life is o'er, probation ended, hope gone, the white-winged angel of mercy flown forever.

"Death comes dashing down the road of life on his pale horse, coming suddenly in view, as if rounding a curve.

"LOST SINNER! He will level his arrow at your heart, all red and quivering at the point like an adder's tongue as if lapping fire from a distance, with his ghastly gaze and bony hands he will seize your poor lost soul and drag your immortal Spirit into the lake of fire and brimstone, which is the second death.

"Once behind the sweltering walls of Hell and locked up in its confines forever, you may scream and cry for mercy only to be hissed at by countless demons with hellish glee.

"In your resurrected hell-doomed body you will stagger through hell's dark empire to the fartherest outposts and domains gnawing your tongue and blaspheming the God of Heaven because of your pains and sores.

"Shrieking and screaming you will plunge through the blackness of darkness forever like a wandering star, and like as the imprisoned bird that beats its bloody wings against the iron bars seeking liberty, so you will be left to foam out your own shame.

"Over the rough, sharp, and rocky ledge you will stumble and fall to rise no more.

"And in the bottomless abyss where the billows of damnation will slosh under your feet forever, surrounded by dogs and sorcerers and whore-

mongers, blasphemers and God haters, demonized Spirits and fallen Angels, you will wreak out an awful existence in hell forever.

"Separated from loved ones, no God, no Saviour, no comfort, no rest day nor night, no light, no law, no love, no music, hope gone forever, despair set in, doom sealed, the object of God's unmitigated wrath. Bound and fettered in chains of darkness, with despair cut deep in every link, your own screams and shrieks will vibrate through that dark Spirit world only to re-echo and play back on your own lost soul and mock you in your misery.

"Only a holy God knows what retribution awaits the lost soul. O, reader, if you are lost, and on the road that leads to death, Hell, and despair, I beg you to turn while it is called to-day; to-morrow may be too late.

"It is Holiness or hell.
It is either turn or burn.
Choose you this day, whom ye will serve.

"Don't let it be said, too late, too late,
For vain will your pleading be;
Be ready to enter the Pearly Gate,
While open it stands for thee.

"Don't let it be said, too late, my friend,
That thou must forever stand;
Shut out the bright Jasper walls for aye.
Shut out of the heavenly land.

"How sad it would be to thwart God's plans,
And forever in hell scream, Too late.
Soul withered and blighted, blasted and damned,
The object of all hell's hate."

THE average well-informed Unitarian reading the foregoing will experience two sensations. He will admire the author's mastery of that part of the English language which was mustered in to serve his purpose, and, in the second place, he will be mildly amused at its grotesque, bugaboo championship of fear, as a necessary religious impulse. But to those who realize that among the people who receive this leaflet there are young children, the ignorant and superstitious, and hundreds of good-hearted but weak-minded readers who have never heard a religious message of light and love and sanity, the real pathos of the situation becomes apparent. To such this hobgoblin gospel comes to cast a blight over creation. This life that is intended to make human beings at one with eternal goodness, instead of being the object of wonder and gratitude becomes an unspeakable curse. This world, which should be the birthplace of an immortal hope, is only a prison for the incarceration of the soul. The normal functions of the human spirit like love and faith and aspiration are forestalled by the dreaded wrath of an avenging God and by credulity and despair. The universe itself, which to every Unitarian and Universalist is the abode of cosmic order and Infinite good-will, is to those who are under the spell of such teachings, little else than an abyss of horrors and the place of malignant omnipotence.

SUCH views of life and the relations of human beings to God, when taken seriously, are akin to the hallucinations of the dangerously insane, or to the hell-anointed apparitions of *delirium tremens*. And yet, when you come to think about it, all these gruesome horrors are implied in the teachings of pulpits which, still professing mediaeval creeds, gloss them over with the gentle aphorisms

of a so-called "liberal" orthodoxy. Either the scheme of salvation, with its "lost world" and its martyred God and its dubious dogmas about the damned and the saved hereafter, is an exploded theory of the past or else it is what it purports to be,—a frightful reality involving every human motive and overclouding every moment of earthly existence. The writer of the leaflet in question was consistent. Only a mind deadly in earnest could have written it. He sees clearly the horrible implications of his creed, and he cannot rest until he has warned every sinner about the "wrath to come." He is not troubled about mechanical nor about chemical possibilities. To fall over the edge of the bottomless pit and strike hard upon nothing, to be endowed with a nervous system which can stand eternal tortures, to be so embodied as to outdo asbestos in its capacity to burn and not to be consumed, such considerations are all effaced by the one awful thought of this fallen nature of ours and the fate which awaits the unregenerate soul. This writer is to be commended for his horrible consistency.

* *

BUT what shall be said of religious teachers who have had all the opportunities to adjust their religious views to modern knowledge who still decline to recognize as Christians those who do not accept the dogmas of antiquity? Here, for instance, is "The Federal Council of the Churches of Christ in America." This Council declines to apply the standards of fellowship so clearly set forth in the New Testament when they are asked to admit to fellowship those who do not happen to agree with them upon questions of theology. Such expressions as "By this shall all men know that ye are my disciples, if ye have love one for another;" or, "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him," are of no avail when it comes to a question of denominational recognition of those who, however zealous for righteousness and philanthropy they may be, do not allow themselves to worship any one less than God.

"The only basis and inspiration for philanthropy," says Secretary Robert H. Gardiner, in *The Churchman*, "is to be found in the facts of the incarnation and the atonement." With him, "to deny the Godhead of the son" is to be excluded from any great humanizing Christian movement which shall enable the Father of All and his prophet Jesus to gather into one great family of zealous workers all the children of the Most High. The position which is thus taken has the same theological foundation, and it implies the same antiquated eschatology as that in the leaflet which has been quoted. It would seem as if the time ought to have come when mere processes of thought ought not to be the barriers for Christian sympathy and philanthropic endeavor. It would seem as if public education and the new birth of science should by this time have taught all enlightened human beings that it is the heart and not the head which must determine Christian fellowship. Jesus could admit to fellowship the man who denied him, and yet did the deeds that Christianity encouraged. With the Federal Council, however, the case is different.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. Henry Harrison Burch of Youngstown, Ohio, has received and accepted a call to Bloomington, Ill.

Rev. Leif Huseby, formerly of Elizabeth, N. J., has received and accepted a call to Calgary, Alberta.

Rev. Henry Wilder Foote, Secretary of the Department of Church Extension of the American Unitarian Association, has been appointed Assistant Professor of Preaching and Parish Administration, and Secretary of the Faculty at the Harvard Divinity School. Mr. Foote's services at the Divinity School will begin on April 1st, 1914.

Rev. Edward G. Spencer, of the University Unitarian Church at Seattle, Washington, has resigned on account of the ill health of his wife, and will sever his connection with the church on April 30th.

Journeys

The President of the Association is now in the Southwest. This journey has thus far included appointments at Washington, D. C.; Lynchburg, Va.; Atlanta, Ga.; New Orleans, La.; San Antonio, Tex.; Tucson, N. Mex., and Phoenix, Ariz. His return route is undecided, but he expects to be back in Boston on or about Feb. 8th.

Finances

In the January issue of Word and Work the new opportunities which cry out for enlarged resources were described. These challenges to the generous public spirit of the Unitarian churches and people ought to meet with prompt response. It remains, however, true that the primary obligation of the friends of our cause is to provide for needs of the regular work of the Association. The cause is not really advanced if in order to undertake some fascinating new adventure some older and slowly maturing enterprise has to be abandoned. The absolute and immediate need of the work is for the $80,000 required to carry on the endeavors for which the Association is at present responsible. The Directors have ventured to make their budget for the year, which ends on April 30th, the largest in the history of the Association, and they look confidently to those who have laid responsibility upon them to furnish the necessary funds before the end of the financial year.

To what uses is this money put? $11,500 of it goes to the support of the Department of Religious Education, for the salaries of the Department staff, for the *Beacon* and the free Bulletins, for the Summer Institutes and for all the lesser expenses involved in promoting and making more efficient the work of our Sunday Schools; $4,500 is for the work of the Department of Social and Public Service, under the judicious direction of Mr. Forbes. It provides for the field work, the free lectures, the Bulletins and the Social Service Conferences. Nearly $8,000 is needed for the Department of Schools and College Centres. That helps to carry on the very important work at Cornell University, at the State Universities of Michigan, Illi-

nois, Iowa, Kansas, Oregon and Washington, and at Leland Stanford University in California. Some $8,000 goes to maintain our international and interdenominational relations, a feature of our work which commands steadily increasing confidence, and which opens a very wide and deep opportunity of service. Nearly $4,000 goes for the work among our fellow-citizens of Icelandic, Finnish and Norwegian origin and speech. $5,000 is required for the help given to our New England churches, $8,000 for the church extension work in Middle States, $10,000 for our church planting endeavors in the West and South, and about the same amount for advancing our cause in the Rocky Mountain and Pacific Departments. $4,500 goes to planting new centres of influence in the fast-growing cities of the Canadian Northwest, and at least $8,000 is needed for the printing and diffusion of the tracts and pamphlets which carry the message of religious freedom and brotherhood all over the world. This money is spent in accordance with plans very carefully studied and developed, and in the light of all possible information and advice. It is judiciously administered by the diligent, experienced and efficient heads of the various departments. Let the money be forthcoming and there need be no question about the results.

Department of Foreign Relations

Rev. Dr. Sunderland, who is traveling in the Far East and rendering our cause valuable service in Oriental lands, has now reached India, where he has been warmly received and honored with the presidency of the All-India Theistic Conference, now in session at Karachi. He has preached before the Brahmo Somajes, given several Billings lectures, traveled hundreds of miles in India, visiting important centres of population and influence, and now turns to Ceylon. He will return from his around-the-world trip via England, reaching America in early March. We shall be glad to welcome him home and hear his report of his arduous and useful missionary campaign in the interest of the liberal Christian cause.

The Aftermath of War An Appeal to Unitarians

Last year, during the Balkan struggles, an appeal was made through the *Christian Register* for contributions of money in aid of the unfortunate widows and orphaned children of Macedonia, victims of the tragic events which led to the freeing of their country from Turkish control. It was promptly responded to. The aid thus rendered was wisely and conscientiously distributed by our Unitarian representative in Bulgaria, Rev. Anton N. Toplisky, President of the Bulgarian Unitarian Association, and tided hundreds of starving, heart-broken refugees over the terrible winter until they could return to their villages and rebuild their homes and family fortunes.

A census just taken shows that the male population of that portion of Macedonia allotted to Bulgaria was reduced during the war from 175,000 to 42,500. In Bulgarian Thrace only 225,000 males remain out of a total before the war of 499,000, while in the district of Mustapha Pasha, where fighting waged so long and fiercely, only 4,000 males are left out of 33,000, the total before fighting began.

Another severe winter is upon this unhappy people. From the desolated provinces of Thrace, Macedonia and Albania thousands of starving,

wretched refugees are pouring into the little kingdom of Bulgaria, whose own resources have been so cruelly sapped by war, and who are entirely unable to feed and care for them.

Our help is even more urgently needed than before. Private advices inform us of this, the Red Cross and local Protestant missionaries confirm it. The representative of the Balkan War Relief Committee in Sofia writes:

"There are now about 120,000 refugees in Bulgaria who have fled from Thrace and Macedonia; of these, 8,000 are now in Sofia. Thirty-five thousand refugees came from Bourgas, Eastern Rumelia. They are in a most pitiable condition. An urgent telegram has been received from Albania, stating that 10,000 Bulgarian refugees have reached Durazzo. It is impossible to feed or shelter them. In Sofia, Varna, and other towns, the government is housing the refugees in schools.

"All through the war I found missionaries of the American board distributing relief systematically and wisely. The distress is worst around Bourgas; the people are not even under cover; there are frosts and snows; the conditions are terrible."

Madame Geilnewski writes, under date of Drama, vilyiet of Salonica, December 23:

"The people are starving, living out-of-doors, nearly perishing. Bread is excessively dear—eight piasters (about thirty-five cents) for a loaf of bread, the ordinary price being two or three piasters."

When such an appeal is made to the Christian world for sympathy and aid, our Unitarian churches, Sunday Schools, Women's Alliances, Young People's Unions ought not to remain impassive and indifferent. The orthodox foreign missions, we are told, are nobly succoring and comforting these suffering populations. But their means for doing this are all too small. It has never been true of Unitarians that they are callous to the spectacle of human misery and woe, and they will not now, we are confident, refuse to do their part in this exhibit of world-sympathy and service.

With Mr. Toplisky on the ground as an experienced and judicious almoner of their bounty, American Unitarians ought to respond generously to this call upon their humanity and sympathy. Sums great and small will be thankfully received, acknowledged and forwarded. But to be effective the response should be as speedy as possible. Send contributions to Rev. Charles W. Wendte, D. D., 25 Beacon St., Boston, Mass.

LEWIS G. WILSON,
Secretary American Unitarian Ass'n.

CHARLES W. WENDTE,
Department of Foreign Relations.

WILLIAM I. LAWRANCE,
Department of Religious Education.

ELMER S. FORBES,
Department of Social and Public Service.

CAROLINE S. ATHERTON,
Secretary of The Alliance of Unitarian Women.

GRACE R. TORR,
Secretary of the Young People's Religious Union.

Department of Social and Public Service

Early in January an interesting meeting was held at the office of the Department which seems likely to have far-reaching results. Representatives of the social service commissions of five of the leading denominations, Baptist, Congregational, Methodist,

Unitarian and Universalist, met and formed the New England Conference of Social Service Commissions. Rev. E. Tallmadge Root, secretary of the Massachusetts Federation of Churches, was elected chairman, and the secretary of the Department was chosen the secretary. After some discussion it was decided that a rural conference should be held in Boston in the first week in March under the joint auspices of the five commissions. In this same week the New England Federation for Rural Progress has its annual meeting, and the sessions of the rural conference will be so arranged that it will be possible for visitors and delegates to attend the meetings of both organizations. The exact dates will be announced later, but all who are interested are requested to keep the first week in March free for these conferences.

Last season two notable social service conferences were organized by this Department, and the recent conference in December established an even higher level of excellence. It is a matter for congratulation, however, that similar meetings in the future are likely to be held under the auspices of the commissions of the greater denominations in New England. This will insure a larger attendance and will make it possible to secure the co-operation of the best-known leaders in church social service work. Furthermore, it is time that there should be more co-operation among the churches in this kind of service. The evils of duplication are just as apparent here as elsewhere. Time and money and effort are wasted in promoting denominational meetings, when the co-operation of all the churches in the community will effect a saving in all these and will result in increased usefulness. The opportunities for united effort are very great, and as the commissions become accustomed to working together it is probable that there will be many ways in which their co-operation can produce definite results.

The Department has received notice from social service committees in several churches of the election of new secretaries. Mr. Forbes would be greatly obliged if, when a new secretary is chosen, he might receive the name and address. He occasionally has to communicate with the committees, and it saves time and trouble if he can have this information. Within the month copies of the program of the Social Service Committee of the Church of the Disciples, Boston, have been mailed to all the committees of which there is record. While it is not probable that the program will be duplicated in any other church, it is very suggestive as pointing out directions in which committees can act. Several have reported that having been organized, they really find little that needs to be done. This is probably not an uncommon experience, and it comes in part from the feeling that entirely new work ought to be started. Undoubtedly it is true that sometimes an investigation of community needs will reveal that some of them are not met as they ought to be, but more often it will happen that there are organizations enough already in the field. In that case the best thing to do is to co-operate with the existing institutions. The work of the Church of the Disciples is largely of this co-operative character, and for this reason a study of their program ought to be suggestive and fruitful.

Every social service committee must feel the need of more accurate infor-

mation respecting the problems which it is facing. In view of this the Committee of the First Parish, Cambridge, has organized a series of twelve conferences, which began on January 8th, and which will be held every Thursday afternoon until the end of the series on March 26th. The general subject of the first six is "The Community and the Citizen," and the topics considered are "The Approach to the Social Question," "The State as an Agent in Social Progress," "The New View of City Government," "City Planning," "The Enlarging Sphere of Education," and "Public Control of Recreation." The general topic for the last six conferences is "The Community and the Handicapped," and the special subjects are "The Rehabilitation of Those in Distress," "Co-operation Between Public and Private Aid," "Organization of Social Effort and Its Appeal to the Community," "The Problem of Health," "Child Welfare," "Social Responsibility," and "The Call to Service." At each of these conferences there is an address followed by a discussion. In connection with the lectures a course of reading has been arranged and is announced from week to week in advance. A similar series of conferences could be arranged with profit in almost any one of our churches. The secretary of the Department will be glad to take up the matter with any committees which may be interested.

Still another way in which social service committees can make themselves useful is by enlisting support for measures of wise legislation or by organizing opposition to measures which ought to be killed. A large number of bills have been introduced into the Massachusetts Legislature, and among them are many dealing with social welfare. The secretary of the Department is studying these bills, and from time to time will bring them to the attention of the committees within the State.

Department of Religious Education

The New Hampshire Conference proposes to hold a mid-winter meeting in the interests of religious education. The program has been put into the hands of the Secretary of this Department, together with sufficient funds to make it possible for him to provide speakers who shall both instruct and inspire. The example set by this conference is one that all conferences might well imitate. It is missionary work of the highest value, for the efficiency of the work done in our Sunday schools is to be largely the measure of our future success, and this efficiency depends upon both the knowledge and the inspiration teachers receive. Whatever, therefore, can be done to assist those having this work in charge is of great importance.

It is not too early to begin to prepare for the Summer Schools of Religious Education. Plans are even now beginning to take shape with regard to programs, while the plans of individuals may well take such shape as will make it possible for them to attend. The meetings at the Isles of Shoals will be brought forcibly to the minds of interested friends at the reunion of members and friends of that Association, which will be held in Boston on February 14. An interesting souvenir that will doubtless be highly prized by frequenters of the Shoals meetings will be ready for sale at this gathering. It is a poem of "The Little Church," written by Miss Anne Cleveland Cheney, and set in ornamental decoration by Miss Blanche A. Russell. These ladies contribute their

services in this way in order that the proceeds of sales shall be used without diminution to sustain repairs on the little house of worship.

The Meadville school, which has been growing both in numbers and power through several years, will be held as usual. It reaches a constituency that cannot conveniently attend other gatherings and so meets a pressing need.

This year there will be a third summer institute, which will be held at Proctor Academy, at Andover, N. H. Here, as in Meadville, there will be provided the academic surroundings and conveniences found in a school, with its dormitories, library, chapel, and lecture rooms.

Work on the forthcoming book of songs and services for our schools is progressing. Many suggestions with regard to suitable hymns have been made, and the Committee on Services is rapidly formulating its plan. An appeal has been made, both in these columns and through the mails, for co-operation on the part of ministers, superintendents, and others, but few responses have been received. It is earnestly desired that either entire services or fragments of services, such as exhortations, prayers, responses, chants, and the like, shall be sent in, that the selection may be from as rich a collection as possible. Any assistance of this kind should be rendered as soon as may be, and will be highly appreciated.

It is hoped that in the near future we shall be able to issue a set of cards to be given to the young people in our Sunday-school classes that will be distinctive. Samples have been submitted, choice among these made, and an order for a number of designs to be elaborated has already been given. It is intended that these shall be as attractive as possible and at the same time simple.

Progress on the new course of study is being made in a satisfactory manner. Several authors have undertaken the work, materials are being gathered, and the unity of the scheme is being developed. The Committee still await suggestions, especially regarding work for pupils of four and five years of age. The manual for this period is to be prepared in the home office, out of the materials thus offered. In almost every school some song, memory passage or exercise has been found helpful. If our friends will kindly furnish us with copies of these, it will be of very great assistance.

The Alliance of
Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Camp Fire Girls.

Realizing that changes in the home and in woman's work have, during the past century, been such that there is no longer a real sense of responsibility for the home life developed in our young girls, Dr. Luther H. Gulick felt that some organization with that as its aim would be timely. So the Camp Fire Girls were organized by Dr. Gulick and others, to "bring the power of organization and the charm of romance again into the humble acts and needs of daily life. It is a deliberate attempt to meet the new and splendid social world which is before us."

The activities of a Camp Fire Girl are divided into seven groups: Health Craft, Home Craft, Nature Lore, Camp Craft, Hand Craft, Business and Patriotism. Under these heads are grouped the numerous things an average well-developed girl should be able to do. They are so wide in scope that they meet the differing abilities and wide range of tastes of girls from twelve years to eighteen or older.

The crafts are represented by beads of certain colors, which are awarded the girls who, by work satisfactorily done, win their honors.

This honor is decided, and the bead awarded, by the Guardian, an older woman who organizes and has full charge of a Camp Fire; who supervises the work of each girl, and stands as the advisor, friend, and counsellor of every member of the group.

Meetings are held every week. Three in the month are devoted to earning honors or working off requirements, while the fourth meeting is that of the Council Fire, when, dressed in Ceremonial costume, the Camp gathers together to initiate members and receive honors. But before this work is done the fire on the hearth must be laid and lighted as the symbol of the home, or the quaint and charming Wohelo ceremony, with the three candles, performed. One candle stands for Work, one for Health, and one for Love, from which words "Wohelo," the Camp Fire Girls' watchword, is formed. Now the merry Camp Fire songs may be sung and the cheer "Wohelo" given. At this Council meeting, also, the Guardian avails herself of the opportunity to talk over with the girls the various points of the Camp Fire Law,—for every Camp must understand that the Camp Fire Spirit, that is, character-building, is far more important than honors won in the seven crafts.

There are three orders for a Camp Fire Girl to attain. Being accepted on probation, at the end of two months, if she has met certain requirements and won at least ten honors, the Guardian may make her a Wood-Gatherer and give her the Camp Fire ring to wear. Her aim now will be to become a Fire Maker. It is well for the younger girls to take some time in winning the rank of Fire Maker, as the work should be thoroughly and well done. Twelve requirements must be fulfilled, such as preparing two meals without assist-

ance; first aid to the injured in specific cases, etc. Besides these requirements the candidate for Fire Maker must win at least twenty elective honors, some from each one of the seven crafts, and express her desire at a monthly Council Fire. In bestowing the rank of Fire Maker the Guardian must always remember that earnestness and maturity are important factors.

The last and most important rank, that of Torch Bearer, should represent the achievements of a serious and earnest endeavor to become worthy to bear the torch of Life and Light,—to guide others. It means the attainment of character far more than the winning of honors that mark outward attainments, but of these the candidate must present fifteen in addition to those by which she won her rank of Fire Maker. "The candidate must be known to the Guardian as trustworthy, happy, unselfish, a good leader, a good "team worker," and as "liked by the other girls." She should now be one who, regarding her body as the temple of the spirit, knows, that physical well-being is her care. She should be a daughter who is eager to serve the home life in every possible way, able to cook when such help is needed, understanding how to take care of all the furnishings of the home, understanding, too, how absolutely necessary it is that fresh air and sunlight shall have free entrance through open windows, knowing how to cook for and take care of the invalid member of the family, and, most of all, one who is zealous in her mission to bring good cheer, hope and happiness in full measure into the family life.

ELIZABETH PADGHAM,
Guardian of the Wowana Camp Fire of Rutherford, New Jersey.

The meeting of the Executive Board on January 9th was attended by twenty-nine members, representing: Maine, New Hampshire, Massachusetts, Rhode Island, New York, New Jersey and Pennsylvania. Mrs. Woodbridge of Germantown, recently elected director, was gladly welcomed.

The Alliance branch of the First Parish, Dorchester, has placed *In Memoriam* the name of Emily A. Fifield.

It was voted to ask the board of managers of the proposed student house in Boston for the privilege of endeavoring to fit up and furnish the living room or library of the house as a memorial to Mrs. Fifield, the design and furniture of the room to be subject to the approval of the board of managers. This house will be for young women from Unitarian families in various parts of the country who may come to Boston to attend school. It is felt that the nature of the memorial will be particularly acceptable to the branches at a distance from Boston, that may, through their young people, at some time enjoy the privilege of the room. In the January WORD AND WORK may be found a statement of the plan suggested for raising the money. Branch presidents will see that the matter is not delayed, but that every member may have a chance to contribute to this memorial. Then let the offering be sent promptly through the branch treasurer to Mrs. Noyes, the treasurer of The Alliance.

An appeal for $600 for Dayton, Ohio, toward furnishings for the new church, is recommended to the branches.

The Committee on the Junior Alliance seeks information as to the work and progress the junior branches now in existence can report. Suggestions from all who have had experience

with young people's clubs in the line of the Junior Alliance may be sent to the chairman, Mrs. Wm. L. Voigt, 222 Riverside Drive, New York City. Closer co-ordination of the work of the Junior Alliance with that of the main body is most desirable. New junior branches are being formed each month and numerous inquiries are made as to the relation between the two organizations and as to the best kind of program for the juniors. The report of the committee is awaited with eagerness.

The President has appointed a Manual Committee as follows: Mrs. Noyes, Mrs. Voigt, Mrs. Wiers, Miss Lowell, Miss Burt, who will co-operate with Mrs. Davis in the preparation of the Manual. A committee to arrange for the platform meeting in Anniversary Week consists of Mrs. Atherton, Mrs. Voigt, Mrs. Gilson. The committee in charge of the business meeting, May 27th, is Mrs. Root, Mrs. Donnell, Miss Jane Cummings.

The Alliance pins are in constant demand, 308 of the plated and 40 of the gold ones having been sold the past month.

Miss Lucy O. Fessenden of West Philadelphia has been made a member of the Cheerful Letter Committee.

The assignment of California branches is as follows:—Mrs. Stebbins will direct Alameda, Berkeley, Eureka, Oakland, Sacramento, Santa Rosa, San Francisco, Woodland. Mrs. Spencer will have Fresno, Palo Alto, San Jose, Santa Barbara, Santa Cruz. Dr. Rooney, Long Beach, Los Angeles, Pomona, Redlands, San Diego, Santa Ana.

Vineland, N. J., will report to the Director for Eastern Pennsylvania, Mrs. Woodbridge, and Wheeling, W. Va. to Mrs. Mitchell of Pittsburgh:

The next meeting will be held on February 13th, when reports will be received from the Pacific Coast and New England except Massachusetts.

CAROLINE S. ATHERTON,
Recording Secretary.

The New York League has completed its Anniversary Fund of $2,500, through the gift of $250 from one member of the Samaritan Branch of Brooklyn. The next meeting of the League, on February 6, will be held in the Church of the Saviour, Brooklyn; the subject, "The City's Young People." The speaker for the Boy Scouts of America will be its chief Scout Executive, Mr. James E. West. Miss Elizabeth Burchenal will tell something of the Public School Athletic League, and Miss Grace E. Parker, Executive Secretary of the Camp Fire Girls will speak for that organization.

Mrs. Glasgow, the director for Eastern Canada, sends reports from Hamilton "which needs a hard-working, young minister;" from Montreal, the largest of the Canadian branches, with 85 members; from Ottawa, where the Branch is "a real Social Service Committee of the whole"; and from Toronto, which has three of its members on the Board of Trustees of the church, and it is sometimes hard to tell where Alliance work ends and church work begins. Toronto feels a great loss in the removal of Mrs. Hutcheon from the church and city, but a change of minister and the minister's wife is like a change of kings. "The king is *dead*! Long live the King!" We hope that the coming of Mr. and Mrs. Saunderson to the Church and the Alliance will soon remove the sense of loss to those institutions felt in the absence of Mr. and Mrs. Hutcheon.

Mrs. Mitchell, director for Western

Pennsylvania, reports: "Only one Junior Alliance, the one at Erie; in this country it is difficult to maintain even one Alliance." The Franklin Branch has disbanded, the Erie, Meadville and Pittsburgh Branches are the strongest, the North Side Pittsburgh branch will prosper because its members are made of the right stuff. Newcastle and Wheeling are small. It is largely a question of size of city or town which governs the size of the Branch.

Mrs. Woodbridge, director for Eastern Pennsylvania, reports from Philadelphia First Church Alliance and Girard Avenue (formerly Spring Garden) Branch, the Samuel Longfellow Guild of Germantown, which has 18 new members; Vineland, N. J., which is supporting the music in the church; Wilmington, Delaware, "with 24 members conscientious in church and many kinds of outside work." Lancaster has large projects for money making, including the serving of luncheon to the County Fair. The Wheeling, W. Va., Branch sends this message: "We are only 14 in number, but confidently hope to grow and to send a more satisfying report in the near future."

Mrs. Cross reports for Baltimore and Washington. "Washington has never had so many members or been so alive to its opportunities as now."

Miss Williams reports for Western New York: The Branches are all doing good work. The Parkside Alliance of Buffalo has a small membership and no church organization, but it has great enthusiasm for purely Alliance work. The Hamburg Alliance, formed several years ago by a group of Unitarian women, because there was no organization through which they could strive for civic improvements, has now become a recognized force for the betterment of morals and education. The women's organization of the First Unitarian Church at Buffalo at the close of its first year as a branch of the Alliance shows a notable growth in interest in purely Alliance matters.

Mrs. Powers reports for Troy the giving of an annual supper for the children, much interest in Southern work and an active Junior Alliance; for Albany, hard work toward the expenses of the church.

Miss Slade reports for Eastern New York: "It gives this Director great pleasure each year to write her report, for her Branches are always so *alive* and so active in many ways that it is a keen delight to visit them, and talk frankly with them. Their Director keeps them pretty well 'up' on Unitarian 'gossip,' which seems to her necessary to the welfare of the Branches, and with such aids to 'What is doing' in the denomination, as WORD AND WORK, the *Christian Register,* and the *Unitarian Advance,* there seems no reason for not knowing all there is to know."

At All Souls', the Associate Minister, Rev. William L. Sullivan, is giving a historical course, dealing with the beginnings of Christianity, and the influence upon it of late Judaism, and the dominant religions of Greece and Rome. The Lenox Avenue Branch Year Book, is so full of interest, that it alone would make a wonderfully fine Report. The Branch is continuing this year its study of present-day problems. Instead of giving pay entertainments, it was decided to ask each member to save a penny a day, and the result is proving most satisfactory. At Messiah Branch the talks by Rev. Mr. Holmes are this year on "Modern English Poets." The Middle States Conference was held in

that church and the members outdid themselves in hospitality and provided most delicious luncheons for the Conference.

The Samaritan Branch is rejoicing in a most beautiful memorial window to Rev. and Mrs. John Forbes, which its members helped place in the Chapel, and they also contributed to a Rose memorial window in the Church. The subjects of the Second Church, Brooklyn, are worthy of being noted. So far they have had "The Citizen and the Press," "The Legal Status of Women," "Better Brooklyn," and "Current Events." At Unity Alliance, in November, Miss Low gave a delightful account of her Southern experiences a few years ago. The Fourth Unitarian Church, Brooklyn (Flatbush), has, this year, the largest membership in its history, and its program is most varied, and the addresses on "Problems for Modern Woman" are followed by enthusiastic discussion.

Washington Heights meets for its business sessions in the hall where the preaching services are held, and its sewing meetings are at the homes of members. It has lost several of its active members, but the remaining few are doing their best to keep it up. Sermons are distributed each Sunday, and two "Registers" are regularly sent away.

At the Yonkers Branch the Rev. Dr. Goldsmith has spoken on "A Review of the Post Apostolic Literature" and "The Religious Tendencies of the Post Apostolic Age." At the Newburg Branch the P. O. M. Committee place the minister's name on most of the literature sent out, stating that he will be glad to hear from anyone desiring information upon the subject of Unitarianism. Two hundred and ten pamphlets were taken from the rack at the Erie R. R. station in December. The Poughkeepsie Branch has been entertained by the Newburg Unitarians, and they plan to return the courtesy in January or February. White Plains is having papers by its members on "Great Religions of the World," "The Christian Religion," "Before and After the Reformation" (two papers), "The Unitarian Church in Europe and America," "Unitarian Leaders and Thinkers," "Unitarian Organization and Doctrine," and "Needs of Unitarian Church of To-day." The Branch furnished big red Christmas stockings for the children to fill for Children of the Nursing Association. The New Brighton Branch has paid the insurance on the Church and Parish house. The Flushing Branch though not strong enough yet to carry on any distinctively denominational work, is helping in the philanthropic work of Flushing.

Mrs. Weirs, the Director for New Jersey, has one new effort to report. The New Jersey Associate Alliance feels the great need of doing more in the way of Post Office Mission work in New Jersey. During the year it is hoped to place Unitarian tracts or the Social Service bulletins in many of the private preparatory schools of New Jersey. In the summer it is hoped to do the same in the summer hotels in the Jersey Highlands. The atmosphere in New Jersey is most conservative. It may be work along this line will do something to liberalize it a little.

From the Elizabeth Branch: "The year has started briskly and happily, though we continue to lose every year some of our most cherished members by removal to other states." Notwithstanding this fact, she reports 8 new members. This is the encouraging

thing about the New Jersey churches —new ones come to take the place of those who go. Plainfield is preparing a package of books for Mountain whites of Virginia. Hackensack Hospitality Committee is especially active in an effort to increase membership of the church and Alliance. Orange has a program for the year on Representative Women, and is doing much for local charities. Passaic is reading "The Promised Land" at their meetings. Ridgwood is helping a family in the South. Summit, with a new church building is hoping for great things when the church settles a minister. Montclair has held a union meeting of all the women's organizations of the churches of Montclair. A few years ago some of the very women who gave reports would not have entered a Unitarian church. The church has been enlarged during the summer, and now the Alliance has a large kitchen thoroughly equipped and up-to-date.

Appeals.

A new and interesting Appeal is presented to the Branches this month, that from Dayton, Ohio, for $600. Everyone is familiar with the story of the great Ohio floods last year, and most Unitarians know what fine work was done at that time by our minister, Mr. Marshall, and his people at Dayton.

Now with the help of the American Unitarian Association they are to have the much-needed new church, and upon the women of the Alliance Branch will come the problem of furnishings. They ask their sister Branches to help them solve this problem. The Appeal is recommended to us by Henry M. Williams, Esq., Treasurer of the American Unitarian Association, who has recently visited Dayton; by Mrs. Mary B. Davis, our Corresponding Secretary, and by Rev. Ernest C. Smith, Secretary of the Western Conference.

Let the response of the Branches be prompt and generous!

But in the enthusiasm for the fine opportunities opening at Dayton do not forget that the other Appeals also call for our consideration and generosity.

ALICE REYNOLDS KEYES,
Chairman of the Committee on Appeals.

Appeals stand thus:—

Green Harbor, Mass., for preaching at Grace Chapel	$90.00
Meadville Students	79.00
Pacific School Students	126.00
Northumberland, Penn., for preaching at the Joseph Priestly Memorial Church	31.00
Farmington, Me., for a parsonage	22.00
Flushing, N. Y., for church furnishings	14.00
Memphis, Tenn., for church repairs	44.00
Montego Bay, Jamaica, for a church	49.00
Ridgewood, N. J., for a parsonage	13.00
Edmonton, Alta., for church furnishings	335.00
Norton, Mass., for a parsonage	327.00
Vancouver, B. C., for church furnishings	347.00
Dayton, Ohio, for church furnishings	600.00

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Mr. Sanford Bates, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting

The seventh regular monthly meeting of the Executive Board of the Young People's Religious Union for 1913-1914 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, January 6, 1914, at two o'clock.

President Bates presided, and there were present: Mr. Hooper, Mr. McMurdie, Miss Simmons and the secretary.

The secretary's minutes of the last regular December meeting and the adjourned meeting were read and approved as read.

The treasurer reported the balance on hand of all funds, January 1, 1914.

VOTED: That this report be accepted.

The secretary read her report for the month of December, which report was accepted as read.

The bills being presented, it was

VOTED: To approve the bills.

The treasurer reported for the Fair Committee that the total receipts were $1,724.68.

The Chairman of the Publication Committee, Miss Simmons, reported two publications in process of compilation: one, dealing with the national organization; and the second, setting forth the ideals to which the individual unions may aspire.

VOTED: That this report be accepted as progressive.

The Chairman of the Extension Committee, Mr. J. Harry Hooper, reported.

The Chairman of the Union-at-Large, Miss Simmons, reported 74 copies of Word and Work, with a sermon, sent out early in December.

VOTED: That a list of unions be prepared with which we can get into closer, personal touch.

VOTED: That the list of subscribers to Word and Work be revised and brought up to date.

The Publication Committee further reported having written to Dr. Crothers relative to his Buffalo address; and this committee was instructed to proceed with the printing of the same.

The matter of appointing a committee for the Annual Meeting next May was brought up, and accordingly

VOTED: That the president and secretary be appointed a committee to meet with the other denominational committees in preparing the Anniversary Week program.

The subject of a conference of workers interested in the fairs was brought to the fore, and

VOTED: That the matter of holding a conference of Fair workers be left to the president and secretary, with full powers to act.

As there was no further business at this time,

VOTED: To adjourn.

Grace R. Torr,
Secretary.

What our Young People can do for Foreign Missionary Work

At the December meeting of the Executive Board of the Young People's Religious Union, Rev. Charles W. Wendte, D. D., the Secretary of the Department of Foreign Relations of

the American Unitarian Association, was present and spoke on "Foreign Missions," making the Unitarian work in Bulgaria especially important; and in closing he made a strong plea for a wider interest in these interdenominational affairs. Dr. Wendte was so interesting and put the work in such a light that we wish every Unitarian young person might have had the privilege of listening to his story.

The suggestion was made that this or a similar topic would be excellent for our young people's meetings to consider. Will not anyone who reads this article urge that this be one subject for the new year or at least receive consideration during the next season? Surely once a year is not too often for our Unitarian progress in foreign lands to be reviewed and discussed. It is noted that our churches are taking more and more thought of this. One of the prominent Boston churches recently devoted a Sunday evening service to "Christianity in Other Lands," when our Unitarian work in China, Japan and Italy was brought to the fore. Let us follow suit in our young people's societies.

Among other things, Dr. Wendte told us that the Baptists, as a denomination, give twice as much to foreign missions as to home missionary work; the Episcopalians, 60 per cent. more; the Methodists, half and half; while we Unitarians give only from 5 to 7 per cent. Our foreign work is being extended, however, all along the line; it would be impossible to do missionary work nowadays on the old lines. Recent visits of some of our prominent laymen to the Orient and European countries have added much to our knowledge of conditions.

The Unitarian Mission in Japan is doing a splendid work, and is taken care of by the American Unitarian Association; contributions are likewise made to the Italian work; but one country that is needy and seems well worth attention is Bulgaria. Dr. Wendte went on to outline the special needs of Rev. Anton N. Toplisky, who is doing a valuable work for our cause in that Protestant country, having founded by his own efforts a Unitarian church of forty-five members, and is now publishing a paper, one-half being devoted to politics and the other half to our Unitarian principles. This was mentioned as a vital point in the midst of a district pre-eminently Christian and with missionaries all about. Through this worker our liberal gospel is reaching at least six nationalities.

Dr. Wendte cited all this to show that if we do not get our young people interested in some of these big, vital doings of our denomination the work will not be continued when those who are carrying the burden now have finished their usefulness. He further emphasized the fact that young people *can* help in these great issues by either making monetary contributions for this work in Bulgaria, for example, or by awakening and quickening interest in the calling of a meeting for the discussion and consideration of the extension of Unitarianism in foreign countries, thus bringing the subject before our Unitarian public. Dr. Wendte offered to give freely of his own time and strength to this cause—that of interesting our young people in these topics—and will, if consulted, be glad to suggest others who can speak confidently and understandingly of the whole matter.

Notes from the Field

Iowa City, Iowa.—Since the formation of the Young People's Religious Union of Iowa City, seven years ago,

the organization has produced two active and efficient trustees for the church. Every church might well take a pattern and have at least one of its Parish Committee or Board of Trustees from among its young people or its young people's society, as Iowa City has done for a number of years past. Since the resignation and departure of the recent pastor, Rev. H. Houghton Schumacher, the young people have had entire charge of the forenoon church service, substituting this for the regular evening service, an arrangement which has proved satisfactory so far to everyone concerned.

New Orleans, Louisiana.—"It was decided at the last meeting to send ten dollars to the general treasury in Boston. We expect to give a play, in order to raise this money, and as soon as it is on hand will mail the above amount to you. With best wishes for the success of the work."

West Bridgewater, Massachusetts.—"Our local Y. P. R. U. has had a very prosperous year, with meetings well attended. The annual election of officers was held recently, and the reports of work done the past year were very encouraging,—forty-six religious services being held, with five socials, the annual lawn party and clambake. The Union has made several contributions to worthy objects and starts the new year with a goodly amount in the treasury. With the new officers and much interest shown by all the members, the prospects are good for even better work in the future. A series of socials will be held during the winter."

Cambridge, Massachusetts.—"A series of five vesper services for young people will be held on Sunday afternoons at 4:30, in the parish house. 'Unitarianism and the Missionary Spirit' will be presented as follows: January 18, Rev. Samuel M. Crothers, D. D., 'The Missionary Spirit in American History;' January 25, Dr. Charles W. Eliot, 'The Dissemination of the Unitarian Faith;' February 1, Mr. Edward B. Drew, 'Christianity Achievement in the Far East;' February 8, Rev. Charles W. Wendte, D. D., 'Present-Day Opportunities and Duties of Unitarians in the Missionary Field;' February 15, Rev. Samuel Crothers, D. D., 'Unitarianism and the World Religion.' To these services a cordial invitation is extended to all young people. There will be a social hour for young people each Sunday at 5:30, at which ladies of the parish will act as hostesses."

Dorchester, Massachusetts.—"On Sunday evening, January 18, the Channing Guild of Channing Church, Dorchester, held a neighborhood meeting. The social meeting at six o'clock was followed by a devotional service at half past seven, and an illustrated stereopticon lecture on 'International Peace,' by Dr. James L. Tryon."

Norton, Massachusetts.—"We are trying hard to earn fifty dollars this year to help on the 'Parsonage Fund,' which our church has got to reduce this year."

Nashua, New Hampshire.—A Young People's Unity Guild has been organized and has lately become affiliated with the central organization.

Boston Federation Entertainment

The annual entertainment of the Boston Federation will be held in three different places on as many different evenings. The three-act farce, "The Colonel's Maid," will be presented on Friday evening, March 27, in the Church of the Disciples, Boston; on Wednesday and Thursday, March 11 and 12, in the First Parish, Meeting-

House Hill, Dorchester; and on Friday, March 20, in Quincy. Dancing will follow the performances in Boston and Dorchester.

The caste for the performance has been drawn from the various federation members and a high class entertainment is already assured.

Boston Federation

This federation has recently devised an unique way to secure even better attendance,—using lines on a card to show the increase or decrease in attendance for the last two years. On the reverse side the attendance of every union in the federation was noted both for the last meeting and that of two years ago, when the record attendance, 212, was attained.

An attendance of forty more over the last meeting would have been sufficient to reach this, and a great effort was made to beat this record, with the result that exactly 212 were present. Other federations and unions might do well to copy this plan.

Life Members

With the close of the fair last November, the Life Membership list had reached 221. One addition has recently been made by the Pilgrim Federation,—that of Rev. Edward B. Maglathlin, of West Bridgewater, Mass.,—bringing the total to date up to 222.

Final Fair Results

As noted in another column, the net fair results to the present time are $1,724.68. A conference of workers is to be arranged some time in the future, as suggested in these pages last month.

Suggested Topics

Topics that have been suggested for young people's meetings are "Temperance and Liberal Christianity in Other Lands" or "Foreign Missions." Excellent meetings or a series of meetings might do well to consider these subjects to the advantage and enlightenment of all concerned. The Unitarian Temperance Society and the Department of Foreign Relations are prepared with valuable advice, regarding speakers and other information; and our own secretary, Miss Torr, will be glad to make any of the arrangements within her power.

Pilgrim Federation

The next meeting of the Pilgrim Federation is scheduled to take place in Brockton, Mass., on Sunday, February 8, when Prof. Edward D. Starbuck, Ph. D., of the Department of Religious Education, will give an address that all interested will certainly make an effort to hear.

Shoals Reunion

As more young people than ever before attended the Shoals Meetings last July, it is expected that there will be more present at the next Shoals Reunion, which is to be held on Saturday, February 14. Details as to program, place, etc., are not yet completed by the competent committee of young people in charge.

Unitarian Temperance Society

Rev. Joseph H. Crooker, D.D., *President*, Roslindale, Mass.
Mrs. Frank L. Young, *Vice President.*
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

What Parents Ought to Teach their Children about Alcoholic Liquors

I. That they are not real "stimulants." It is unscientific to apply this term to them. They at first irritate and then depress the heart. They paralyze the higher brain functions and lessen the vigor of the higher mental faculties. They inhibit the nobler activities of life and leave unrestrained the animal instincts. They excite, but they do not energize.

II. They are not a true food. Any substance to be a true food must build tissue, make blood, provide energy, and give heat, without injuring any part of the body. Beer and whiskey do none of these things. Under certain conditions some alcohol is burned when taken into the body, but the heat so added is far less than what is lost by radiation from the blood stagnating at the surface, due to the action of the alcohol on the circulation. Instead of building tissue and making blood, liquors destroy tissue and injure the blood corpuscles.

III. They are not good medicines. Alcohol is not a specific remedy for any known disease. It aggravates all diseased conditions and induces troubles that otherwise would not occur. No matter what the situation, there is always some better remedy to give than liquor. Beer is not an efficient tonic. Wine is not a safe appetizer. Brandy is not an innocent stimulant. The use of alcohol may quickly produce certain benefits, but harmful reactions generally follow, which more than offset the good accomplished, and which do not follow the use of other drugs. On this account, the leading hospitals are using less and less liquors: many only 10 or 20 per cent. of the former amount.

IV. They are not a safe drink, not even when taken infrequently, or in so-called "moderation." There can be no wise moderation in the use of what is uniformly a depressant and a paralyzer. Two or three glasses of beer a day decreases a man's industrial capacity 10 per cent. That amount shortens life 20 per cent., as insurance experience shows. It renders a person more susceptible to disease and lessens the chances of recovery in case of injury or sickness. This is especially the case with pneumonia, tuberculosis, and typhoid fever. Drink is responsible for a very large proportion of accidents, as is shown by the fact that many accident insurance companies give abstainers a 10 per cent. reduction on their policies. Alcoholic liquor is dangerous because a habit-forming drug.

V. Alcohol, in whatever form or amount, and however used, is the Great Deceiver. It makes the drinker feel that he is warmer, when in fact he loses heat by its use and is less able to endure cold. It makes him feel stronger, while in truth he cannot see as clearly, think as quickly, or work as fast. It excites for a moment, but it does not rest. It temporarily deadens the sense of fatigue, but it wastes instead of increasing vitality. It produces a fleeting sense of exhilaration, but it weakens the will, dulls perception, coarsens taste, and leads the user to think that he is talking wisely, though speaking foolishly, simply because it has removed wholesome restraints and let loose his lower instincts.

Joseph H. Crooker.

CLEAR GRIT

A COLLECTION OF

LECTURES, ADDRESSES AND POEMS

By ROBERT COLLYER

What would have been Mr. Collyer's ninetieth anniversary was commemorated by the appearance of this volume, containing lectures and addresses by him, none of which have ever before appeared in print. To these are appended a small number of poems and hymns by the same author, which should be familiar to many. Several of the lectures have proved their worth by frequent usage on the lecture platform, where Mr. Collyer was for many years a most popular figure. Another group consists of "talks on travel, both at home and abroad, biographical studies of great leaders of thought and action, current happenings in the world of affairs and personal reminiscenses of men and events." Among the more significant of the subjects treated will be found "Cathedrals," "The Pilgrims," "The Human George Washington," and discourses on Martineau, Channing, Burns, Charles and Mary Lamb, Hawthorne, Whittier and Thoreau.

To anyone acquainted with Mr. Collyer this book will come as a fresh inspiration, while to those unfamiliar with his writings it will be found surprisingly enjoyable and stimulating. The material has been carefully selected by the Collyer family and edited by the Rev. John Haynes Holmes, for years associated with Mr. Collyer at the Church of the Messiah in New York.

328 pages; $1.50 net; by mail, $1.63

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.

So persistent has been the demand for this book since the last edition went out of print some months ago that the publishers herewith announce a new edition of

THE PRIEST

A TALE OF MODERNISM

By the Author of
Letters to His Holiness Pope Pius X.

Modernism is not so much an inquiry of the intellect as a crisis of the conscience; less a debate of the schools than a problem of conduct attended with tremendous spiritual consequences. "Dare I follow the new light? Am I brave enough to withstand creeds and hierarchies? Have I the heroism to join that company of outcasts who in every age have sacrificed even life's dearest affections at the behest of Truth's austere Ideal?" Across such questions lies the shadow of tragedy, and today a host of suffering souls in and out of Roman Catholicism are asking them in agony. We should know of these silent sorrows, these trials that are of life and death, for they exist all around us, at once the saddest and most glorious experiences of these days of tremendous transition.

Contrary to a popular impression this second edition is identical with the first, and is positively

Not Altered or Expurgated in Any Way

Every man or woman who views with concern the present tendencies of the Roman Church in America will find valuable material for reflection, from an undisputed authority, in

THE PRIEST

Cloth; 12 mo., $1.25 net; by mail, $1.35

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.